

# THE Father-day Parents' Biennial Star.

He that hath an ear, let him hear what the Spirit saith unto the church.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 8, Vol. XVII.

Saturday, January 20, 1855.

Price One Penny.

## Jealousy.

Silly old nurses are in the habit of telling children when a "little stranger," brother or sister, enters the world, that thereby their "noses are put out of joint." Here are the seeds of jealousy sown in the young and tender mind, where otherwise frank and hearty love and affection would be natural and spontaneous. The new-comer, instead of being welcomed to the juvenile circle, is looked upon from the first with suspicion and envy. Every attention to it from parents and friends is narrowly watched, and often but rankles and festers the wound already so foolishly made. As youth approximates to manhood better sense may prevail, and the folly of "old wives' fables" be clearly perceived. But it is a matter of serious doubt whether the foundation laid in childhood for discord and some of the most unlovely features of character be ever entirely removed. We all know that a plant warped and twisted when young, is very unlikely to grow to be a straight and comely tree. So with the human mind—if warped or perverted in youth, the probability is very strong that many uncomely features will be developed in future life.

The thoughtless practice alluded to prevails extensively, and consequently, we are not surprised to see so many children grow up "without natural affection," indifferent to the ties of brotherhood and

sisterhood, and, consequently, betraying oftentimes the most cruel jealousy of, and sordid baseness to, their nearest kindred. And if such conduct is manifested to blood relatives, it is not strange that discord, hatred, and strife are so common among mankind in general.

It might be naturally expected that among a people where such a senseless and pernicious practice exists, the greatest consternation would arise on the publication of the law of celestial marriage, and the bitterest opposition would be offered to it. Thus many of the ladies of this land manifest the rankness of their prejudices, and the defectiveness of their education, by declaring, with all the energy of their nature, that they will endure no rival in their husband's affections. No, that they won't; they would "tear the hair off her head," and "scrat her eyes out," or they "would die first," ere they would give up the point. Those of a less belligerent turn of mind declare that were a new wife to come into the house, she "should do all the work;" they "would not do a stroke," which, if carried out, would certainly impart to their character a shade of laziness anything but consonant with the wise man's description of a model wife, whose "price is far above rubies," and in whom "the heart of her husband doth safely trust."

Every person with a grain of common

sense is perfectly aware that there is no reason whatever for one child in a family to be jealous of another. Rather each should be filled with emulation of the others, and should endeavour to rival or exceed them in obedience to its parents, and in the acquirement of everything lovely in character. Equally unfounded in reason are the jealousy and hatred which some ladies profess towards a fellow-wife. What treatment does one wife receive which another may not with propriety aspire to share and honourably participate in? None. Nothing but selfishness can permanently hold any objection against it. Yet some ladies talk as though two or more wives could not possibly be filled with a spirit of honourable emulation in good works, and could not consistently participate in the affections of one husband. As foolish is the child who supposes that it cannot share with "baby" the love and favours of "pa" and "ma." Children are not sensible of the unloveliness they exhibit when they so greedily covet the whole of their parents' affection and attention. Neither are those ladies who desire to have their husbands "all to themselves" perfectly aware of the gross and unvirtuous, as well as ungenerous, colour they thereby give to their character.

Were this jealousy removed from the ladies of England, and the more noble and magnanimous sentiments of celestial marriage to take its place, and the law of the land to be framed in unison, mountains of misery would be exchanged for the purest happiness. Thousands of pining maidens might have the privilege of answering the end of their creation by becoming helpmeet for man, and the fearful anxiety and

soul-harrowing tortures that some suffer on account of others preventing them being joined to the man they love would be swept away past return. And further, at this very moment circumstances seem to combine to make more manifest to the understanding of all, the wisdom, and virtue, and saving power of the celestial order of marriage, and the desirableness of that "green-eyed jealousy" being banished from the land. Thousands of British soldiers are now "actually rotting away" before the walls of Sebastopol, and reinforcements are lessened by disease and death one-half in a few weeks, leaving sweethearts, and wives, and children to the tender mercy of their country generally, and the parish officers specially. In consequence of these casualties, generous spirits are contributing largely to help to support the widows and orphans, but the maidens must take care of themselves. A way can be pointed out whereby the maiden's heart may be comforted, the widow's tear dried up, and the orphan's cry answered. If the celestial law of marriage were the law of Britain, generous British ladies could banish their jealous feelings, and invite to share their homes the afflicted maiden, and widow, and child; and the generous lords of British ladies could become lovers to the maidens, husbands to the widows, and fathers to the fatherless. Here can be shown a nation's truest gratitude for her brave but fallen champions; here is a means, effectual beyond all others, of cheering the afflicted and binding up the broken heart; and here is the most disinterested, most generous, and most noble offering that can be made to the "Patriotic Fund."

### Advantages of having many Wives.

(From the "Chicago (U.S.) Tribune.")

Through the kindness of a friend who resides in this city, we are permitted to publish the following letter from one of the "Saints" of Salt Lake City, concerning his experiences in religion, the character of Deseret, its climate and society, and that "peculiar institution" of Deseret, Polygamy. It is the clearest exposition and boldest defence of Polygamy that we

have yet seen, and coming from a person who possesses three wives, with a prospect of more, its arguments, and the facts stated, demand attention. We especially invite a perusal of it by Judge Douglas and his friends, whose "Popular Sovereignty" doctrine is to legalise Polygamy in Deseret and Utah, and, it may be, in Illinois also.

"City of Salt Lake, (Deseret,)

"July 29, 1854.

"My Dear Friend—I have been promising myself the pleasure of writing to you a long family sort of letter for the last eighteen months, as I assured you I would when we parted, and I should have done so, only that, somehow, when I had opportunities of sending one, one thing or another was sure to interfere with my time for writing.

"The fact is, the Salt Lake City is a place for *work*, and loafers and lazy people are entirely out of their element here. I never lived in a place where there is so prevalent a spirit of industry, or where drones are so little tolerated. As a consequence, there is scarcely any poverty—none, I may say, except that which is the result of sickness and other misfortunes; and in such cases it is not marked by the painful features which are observable in the quarters of the poor in Rochester, Buffalo, and Chicago, where I have had opportunities of seeing for myself; for here, the poor are taken care of by the voluntary and liberal contributions of all, which are made in a profusion that you could not find in a community of skin-flint Presbyterians, iron-sided Baptists, experience-telling Methodists, or with sanctimonious members of evangelical churches in general. No, no. Here there is a brotherly feeling, such as marked the character of the early Christians; and here is understood in its fulness the great truth, "He that giveth to the poor lendeth unto the Lord."

"When I last saw you, in 1851, now nearly four years ago, you expressed your regret that I should connect myself with a church and become a member of a community, the doctrines and rule of conduct of which were repugnant to all the social virtues and the religious principles which I had been taught from my childhood up to 1846. I had then (1851) lived five years a believer in the truths of the Book of Mormon—had steadily, and as faithfully as I knew how, examined the tendencies of those truths, and compared them with the old church of my father—I may say fathers also, for they were all of one faith for three generations back—and I had come to the conclusion that I had at last found out what was best for my spiritual wants, here and hereafter. It was after this long experience—this forty years in the wilderness—that I be-

came satisfied with my duty, and set out, with my family, for the City of Deseret. Sarah Ann, you know, had her doubts about the move, especially as she had heard awful stories about the Mormons, who, following the example of the old Patriarchs, from Abraham down, had established social laws different from those which she had been accustomed to look upon as sacred. Louisa, our eldest girl, then fourteen, shared the feelings of her mother somewhat, but it had no foundation beyond education, and, I felt, would soon be eradicated.

"When I arrived in this city, I found all the comforts that I had expected, and was treated with a kindness and consideration that I never met with in New York, or any other State. While each person here was intent upon the acquisition of wealth, and all were as busy as bees, their conduct toward myself and all other new comers, impressed me with the belief that they only laboured for wealth that they might have a means of benefiting those whom fortune had not favoured. My subsequent observation has not effaced but deepened that impression. There appears to be the greatest pleasure manifested by high and low, and especially by those who are high in the Church, in aiding the poor and helping them to help themselves—the highest order of charity, in my estimation. Each one seems to feel that "it is better to give than to receive;" and the universal practical rule is, "that he that giveth to the poor lendeth unto the Lord." And the truth of this latter principle has been fully and satisfactorily tested. The poor who are assisted soon become active and useful members of society and the Church, and are enabled to pay back, an hundred-fold, all that they ever received.

"So much for things in general. And now a word about the country. My dear friend, you have read Moore's enchanting description of the "lovely vales of Cashmere;" but I venture to say they will not at all compare in beauty or in delicious atmosphere with the charming valleys which are scattered all over Deseret like little Edens, while our mountain scenery is magnificent—grand beyond the power of description. Here is the place for poetry and song, where one is perpetually surrounded by scenery and associations that develop the highest religious sentiments. The soil of our valleys is

good; not as deep as the soil of the Genesee Valley, or as the Illinois prairies, but it is more lively, and produces more than any soil I ever saw in its virgin state. There is scarcely any species of grass, grain, or fruit, that we cannot grow in the fullest perfection, and, if farming receives the attention that it does in England and Holland, as I have no doubt it will, Deseret will be capable of feeding a population as large as three or four States like New York.

"When I first came here, I went at my trade and did well. Last year, however, I obtained a farm at the foot of one of the mountains which surround this valley, and I expect to have a little paradise of a place in a few years. Neighbours are numerous and good, and we shall possess all the educational advantages that you have in the States, and, better, I think, for here our schools are better regulated. I still live in the city, that is, my family does, and I am here the greater part of my time, but I expect to take up my residence in the country early next year.

"About the progress the Territory is making, I need not say anything, as you will get it more in detail from the papers I send you. Suffice it to say, that we go ahead at a rate I never expected, however large my expectations were.

"But I suppose by the time, or before, you have read thus far, you have grown impatient, and wonder if I am going to avoid the subject which appears to concern the people of the States, as regards Deseret, more than anything else. No, my dear friend, I am not going to dodge it. There was a time when I might have been disposed to do so, knowing your feelings, but it is not right, and I shall be candid.

"*Polygamy!* POLYGAMY! POLYGAMY! that is the word which you call it, and one would think, from the holy horror with which your editors, preachers, and politicians utter it, that it is a crime of a magnitude surpassing all others. My dear friend, I do not doubt many of you think so, but it is all the result of education—nothing else, I assure you; for I speak from experience, as do thousands of others hereabout, who once thought as you do. But you must know that the Church of Jesus Christ of Latter-day Saints discards all sectarian dogmas and comes to the plain, simple truths of the Bible—the whole

Bible, not a *part* of it. It looks to the lives of the Patriarchs and Prophets—the men of "pure religion and undefiled"—for principles, as well as to those who came after them. It sees no higher or more heavenly state of society than that which existed under the authority and direction of Jehovah anterior to the Christian era. Not that it opposes any doctrine of Christ, or those authorised to speak for him, for it would leave every one free; no, it gives the highest sanction it can give to every principle elaborated in the New Testament, while it makes the Old and the New entirely harmonize. The doctrine is founded on the Bible—the eternal rock of Truth.

"But about the practical operation of *Polygamy*, as you call it. That is what you most probably want to know, and I shall enlighten you from my observation and experience.

"When I came to Deseret there were not many who were in the enjoyment of more than one wife, and many, or most of the new-comers, were opposed to it. But as they saw how beautifully and harmoniously those families lived where there were two or more wives, their prejudices gradually gave way, and among no class was this change more apparent than the women. At the present time, if a vote were taken upon the subject, I venture to say that nine out of every ten women who have lived here two years, would sustain our present social system in this particular. They are more for it than the men, for upon many of the latter it entails heavy burdens; though the truth is, our wives in Deseret make no pretensions to being fine ladies, their highest ambition being to help their husbands and their poor brothers and sisters in the Lord's Church. There are very few men here who have more than five wives, and a large party have but one, while some have none. For myself, I have three. Sarah Ann, your cousin, whom I married in York State, has the largest share of my affections, and takes precedence in the management of the household. Two years ago I married Miss S., formerly of Ohio, and she has charge of the education of the children and attending to the clothing. My other, which I took three months ago, is from near Hamburg, Germany. She is larger than either Sarah Ann or Elizabeth (the name of my second wife), and, I say it without invidiousness or



impropriety, is decidedly handsome. Her person is of good size, very round, full chest, bright flaxen hair, and a soft blue eye. She enters into the duties of her new situation with wonderful alacrity, and is very happy, as are also Sarah Ann and Elizabeth. There is none of that jealousy—that disposition to tear out each other's hair—which you have probably imagined would show itself in such cases.

We are all looking forward to the time when we shall be together constantly in our little Eden, where we can work for each other, and raise our children in "the fear and admonition of the Lord." You may be surprised at this; but you will be still more so, when I assure you that all of my present wives are anxious that I should get another—one who is fitted by education, and physically adapted, to take charge of the business of the dairy. With such an arrangement of my household, every department of a well-organized establishment, on a patriarchal scale, would have a head to it, and be governed in order. I have no inclination to comply on my own account, as I am well satisfied with those I now have, but if I should do so, it will be entirely out of regard for them.

"My daughter, Louisa, is engaged to be married to a man from Pennsylvania, who has already a wife and three children. It did not entirely meet my approbation, but I did not interpose a single objection, so long as she was satisfied, and the marriage would be in a high degree honorable to her, as well as advantageous in a worldly view.

"Now, my dear sir, you say, what is to come of all this? Let me tell you what has come of it. In Deseret, there are no libertines, with their paramours, no houses of prostitution, no cases of seduction, or those which disturb the peace of families in the States, under your laws. Here, every woman can have what God intended she should—a husband—and every man that wants to, may have a wife. And the woman that is the wife of a man who has one or more other wives, is more fortunate than if she were the only one, for in case of plurality the duties of the house are divided. The children here are pretty

numerous, I must admit, but this should and does contribute to the happiness of the true followers of the Lord, from whom we have learned that our duty is to multiply and replenish. But, mark this: there are no illegitimate children in Deseret, no children of shame who are ashamed of their mothers, and a disgrace to any but the lowest society.

"I shall not enter into an argument to attempt to convince you that your sentiments in regard to the marriage relation are the result of education and are wrong. I wish you could live here a year or two, however, and I have not a doubt your acts would show you had changed your opinions.

"We learn from the States that you are greatly excited about the Slavery question, and our institutions are much canvassed in connection with the Popular Sovereignty doctrine of your Senator, Mr. S. A. Douglas. We wish your politicians would let us alone; that is all we ask of them. We have none of the breed here. The climate of Deseret is not congenial to them, and our wives will not give birth to children who are adapted to such a low life as the politician necessarily leads. It is said that Governor Young is to be removed, and a Washington politician appointed in his place. Very well, let him come. The people of Deseret will treat him politely, and let him alone. He may stay in Washington and have just as many duties to perform as Governor, as if he were here.

"But we believe in the Popular Sovereignty doctrine. It is upon this that we stand, and with it we shall defend ourselves against the assaults of the world. It is the true doctrine, and I am sure it will triumph.

"I have not had an hour's sickness since I came here, neither has any member of my family. I have four more children than when we left Illinois, and it is not improbable that I may have many more. Certainly I hope so.

"You can get no true accounts from Deseret from your newspapers. The only way to appreciate, and to learn to love our institutions, is to live here."

Some speak all they know; tell not such a one a secret, lest he betray thee: but, profit thou by his conversation; for though, in many words there is much folly, there is withal a little wisdom; as, in the thrashing floor there is much chaff, but withal a little wheat.

## Summary of Report of the United States Commissioner of Indian Affairs.

(From the "Times," Dec. 28, 1854.)

The remnant of the Six Nations remaining in the State of New York present the interesting spectacle of one of the most renowned portions of the aboriginal race of this continent, still adhering, with traditional tenacity and veneration, to the homes of their forefathers. Subjected to many trying and adverse vicissitudes, by which their numbers and territorial possessions have been greatly diminished, this once barbarous and heathen people, devoted only to war and the chase, have undergone one gratifying change, and now generally acknowledge and partially practise the more ennobling and beneficial principles and pursuits of Christianity and civilization. Internal dissensions have materially interfered with their advancement and welfare, but these, it is hoped, will all soon cease and never hereafter be renewed.

The peculiar and unfortunate situation of the Indians in the State of Michigan, consisting mainly of the confederated bands of Ottawas and Chippewas, has been fully stated heretofore, and the measure deemed best for their preservation and welfare suggested. It is requisite that there be new conventional arrangements with them, providing for material changes in their affairs, and in their relations with the United States and the State of Michigan. Such arrangements could not be effected without more or less expense; and, on the application of the Department, the sum of \$10,000 was appropriated therefor by Congress; but, in consequence of the late period at which the appropriation was made, and other circumstances, it has been deemed advisable to postpone further proceedings until the next year.

In the convention with the Menomonees of the 12th of May last, they relinquish their right to a large tract of country in Minnesota, west of the Mississippi river, set apart for their permanent home by the treaty of 1848, but which, proving to be unsuitable for that purpose, was, therefore, unacceptable for them. In ex-

change, therefore, they were confirmed in the possession of a portion of the tract on the Wolf and Oconto rivers in Wisconsin, which, with the assent of the authorities of that State, had been assigned for their use, and to which they had removed. The tract granted them by the treaty of 1848 was guaranteed to contain not less than 600,000 acres; that secured to them by the convention of May last embraces only 276,480 acres, and is deemed to be more than ample for their comfortable accommodation. The lands retroceded by them, though not suitable for their purposes, will be equally valuable to the Government, if not more so than those granted in exchange.

In consideration of the great difference in the quantities of the lands thus exchanged, and because it was believed that the consideration stipulated for the lands they have been induced to cede by the treaty of 1848 was inadequate; in addition to the pecuniary and other beneficial provisions of that treaty which were continued to them, the sum of \$150,000 was stipulated to be paid in fifteen annual instalments, commencing with the year 1867, when the payments in fulfilment of the treaty of 1848 will expire. This consideration was increased by the Senate in the additional sum of \$92,686, making the aggregate amount of \$242,686. Having thus been permanently and most liberally provided for, and all causes of discontent removed, it is hoped and believed that in a few years the Menomonees will exhibit some evidence of moral and social advancement.

The Department has been perplexed and embarrassed by the refusal of that portion of the Stockbridge Indians, of Wisconsin, parties to the treaty of 1848, to accept the tract of land selected for them in accordance with that treaty, and to which selection they at one time gave their assent. They are, or pretend to be, anxious to remain where they now are, at Lake Winnebago, and individual members of the band have repeatedly visited

this city to urge an arrangement to that effect. For reasons stated in my special report to you of the 25th ultimo, their application could not be granted. The only alternative seems to be to find them a suitable home within the limits of Wisconsin, and, as they require but a very small tract, this can be accomplished without prejudice to the interests of the white population of the State.

The only other Indians having territorial rights in Wisconsin are the band of Oneidas, who occupy a small reservation near Green Bay, and are so far advanced in civilization as to justify the presumption that, like the Brothertons, they will, at no distant day, dissolve their tribal organization and become citizens.

There are, however, within the limits of Wisconsin, and also within the northern peninsula of Michigan, a few small bands of Chippewas of Lake Superior, who still occupy their former locations on lands ceded by the treaties of 1837 and 1842. It has not thus far been found necessary or practicable to remove them.

The Chippewas, who reside in Minnesota, west of the Mississippi, are not, it is understood, desirous of ceding any portion of their country west of that river; nor is such a cession at this time deemed absolutely necessary, so far as the wants of our citizens are immediately concerned. There are also bands of Chippewa Indians residing in the region north of the headwaters of the Mississippi, who, from the imperfection of former treaties, do not participate in their benefits, and are, therefore, in a very destitute condition.

It having been found that the country proposed to be given to the Winnebagoes, by the agreement made with them last year for an exchange of lands, would, in many respects, be an improper location for them, it was recommended by the Department that the agreement should be so amended as to assign them a location on the southern branch of the Crow River, to include Red Cedar Island Lake.

"The difficulties connected with our relations with the Sioux Indians of Minnesota were, a year ago, as explained in the last annual report, of a serious character; but they have happily been surmounted.

During the past season articles of agreement and convention were concluded with the Omaha, Otoe, Missourian, Sacs and Fox of Missouri; Ioway, Kickapoo, De-

laware, Shawnee, Kaskaskia, Peoria, Wea, Plankeshaw, and Miami Indians, all residing within the central superintendency, and in the newly organized territories of Nebraska and Kansas.

Congress appropriated the funds necessary to fulfil the stipulations of these conventions—the Senate having ratified all without amendment, except those with the Miamees and Shawnees.

There are several other tribes in Kansas Territory with which it will be necessary to have new conventions at an early day; and it is also very important that arrangements be made as soon as practicable with the Pawnee and Poncah Indians of Nebraska, by which their limits may be restricted and defined, and their assaults upon emigrants, and their hostile excursions against other tribes, terminated.

Within the central superintendency no perceptible improvement has taken place during the year in the moral condition of the Indian tribes; while the unusual and protracted drouth that has prevailed in that region of country has caused, in many instances, an almost total failure of the crops of some of those who have heretofore attempted to cultivate the soil.

Some of the tribes will have corn sufficient to supply their necessities; and, to guard against inevitable suffering and want, it has been determined to retain a portion of the annuities of the present year due to such as are destitute of provisions, and thus afford them the means necessary to procure food during the approaching winter and spring.

The residences of the tribes who have recently ceded their lands should be considered (subject in a few cases to a contraction of limits) as permanently fixed.

The Osages, Pawnees and others, have also annoyed the emigrants, and committed depredations upon them. The roads on the principal routes to the Pacific coast have become very important thoroughfares. Thousands of emigrants and many merchants who, with their property to the amount of several millions in value, pass annually over the plains, are entitled to the protection of the Government. The weakness of the present military force operates injuriously in various ways, and it would be much better to withdraw entirely and let emigrants have notice that they must protect themselves and their property, and leave the Indians to be dealt with by our agents alone, than



to permit the posts to remain in their present weak and enfeebled condition.

The four principal tribes within the southern superintendency—the Cherokees, Creeks, Choctaws, and Chickasaws—continue gradually to improve their condition. Having generally adopted the habits and pursuits of civilized life, they are probably more prosperous and happy than any of the other tribes within our borders.

The Seminoles within this superintendency are in a much less satisfactory condition, being ignorant and more or less debased, idle and addicted to dissipation. The Creeks, within whose boundaries they reside, complain that they are the instruments and agents through whom most of the ardent spirits brought into the country are introduced, and they have appealed to the Government to interpose to abate this nuisance, which is attended with much injury to their people.

The united Senecas and Shawnees, and other small bands of Quapaws and Senecas, also within the southern superintendency, are in comparatively comfortable circumstances; but the Osages in the same district, who have not yet abandoned the chase, are in much less favourable condition.

The Choctaw authorities are anxious to put in operation a general system of neighbourhood or common schools among the people, but have not the means necessary for its accomplishment. They have requested that the balance of the orphan fund remaining in the hands of their agent, unclaimed, may be appropriated for that purpose, but, under existing laws, the department is unable to comply.

The Indians in Texas are represented to be now more peaceful and orderly than they have been during a great portion of the year. They have committed many outrages upon frontier citizens, and continue their forays beyond our boundaries, in spite of the military force in that quarter, and the efforts of the agents of this department to restrain them. It is in contemplation to collect and colonize them on three reservations which the State of Texas has granted for the purpose, and where they are to be partially subsisted at the expense of the United States for a year or two, until they can be induced to turn their attention to agriculture and the raising of stock, and thus provide for their own subsistence. The duty of making the necessary explorations of the

country, and of selecting and surveying the boundaries of the reservations, was confided to R. S. Neighbors, the principal agent of the department in Texas, and to Captain R. B. Marcy, of the army, who were instructed to make a joint report of the result of their proceedings, with the plans of the reservations.

Conventional arrangements are necessary with all the Indians in New Mexico and Utah, except the Pueblos, for the purpose of fixing them in proper locations, and of giving to the department such influence and control over them as will enable it, as far as possible, to confine them thereon, and to induce them to resort to agriculture and kindred pursuits, instead of relying, as they now do, for support upon the uncertain and precarious supplies of the chase, and when that fails, upon the more hazardous and injurious practice of theft and plunder.

Appropriations were made at the late session of Congress, to enable the department to negotiate treaties with the Indians of these territories, in which provision should be made for the inauguration of the policy referred to. It is to be regretted that these appropriations were delayed until it was too late in the season to send out the goods and other presents, without which the negotiations cannot be attempted, with a reasonable prospect of success.

Our Indian relations in California begin to wear a more encouraging aspect. No serious disturbance has occurred there during the past year.

On the 17th of August last, a train of Mormon emigrants passed an encampment of certain bands of the Sioux Indians, who were waiting near Fort Laramie, for their annuity goods. One of the cattle belonging to the train made its way into the Sioux village, and was killed and consumed by the Indians. The Mormons complained to the commandant of the fort, who despatched Lieutenant Grattan, with twenty-nine men, and an interpreter, to demand the person of the Indian who killed the animal; he was not delivered up, and upon the refusal or failure to do so, a fight ensued, in which the lieutenant, his entire command, and the interpreter were killed.

Of the various evils which beset our Indian population, there is none more alarming than the traffic in ardent spirits. In spite of the laws of the Government,



the vigilance and exertions of its officers, and the efforts of the truly philanthropic, the evil still exists, and has its sway. Considerable reflection has confirmed me in the opinion, that much may be done towards abating this vile trade by a co-operation with the Government on the part of the States and territories bordering on the frontier. Earnest appeals have been made to them for proper legislation,

but only with partial success. It is hoped that this important subject will arrest the attention of the people and their representatives in the States and territories referred to, and that something efficient will yet be done by them towards aiding the Government in relieving the poor Indians from the evils arising from the use of ardent spirits, and the power of the whisky trader.

## The Latter-day Saints' Millennial Star.

SATURDAY, JANUARY 20, 1855.

**EMIGRATION.**—Emigration to Utah, and to the United States, will re-open in February. All persons who purpose to go through to Utah, this season, should leave during February and March, and those who can go no further than the States can embark at any period of the year, as we shall send out a ship-load as often as we can make up one. Applications for passage, accompanied with deposits, should be made as soon after any one determines to emigrate as possible.

It is decided that the Perpetual Emigrating Fund Company will manage what have hitherto been called £10 and £13 companies, and thereby secure such emigrants that efficient aid on their journey which P. E. F. emigrants receive. In *Star* No. 2, it is stated that £15 will be required to pay the passage of emigrants hence to Utah, via Philadelphia, and that those who can pay £12 will likewise be taken through and allowed to pay the balance in Utah. Both these classes will be sent by the P. E. Fund, and give bonds before setting out to pay the balance of the entire expense that may be incurred in effecting their emigration. Should the expense not exceed the £15, those who pay that sum will be free on arriving in Utah; should it be less, the balance will be returned immediately after the accounts connected with the matter are made up. We fully anticipate that this arrangement will produce not only a more effective accomplishment of the overland journey, but of the sea and river passages. The Saints will also feel more satisfied in committing the entire control of their emigration to the systematized operations of the P. E. F. Company. Infants under one year old, on leaving England, will be charged £9 each, and count one in the number attached to each wagon. A wagon, two yoke of oxen, and two cows, with a tent, are considered sufficient by the P. E. F. Co. for ten souls, their luggage and provisions.

Other emigrants who are going direct through to Utah, and do not wish to come under the P. E. F. Company's arrangements, can procure their outfit for the plains, except provisions, through us. Orders for teams, &c., with a remittance to the amount of the things ordered, should be sent in forthwith, and at the time of embarkation those persons who have ordered will receive a cheque on our agent in St. Louis.

Applicants for passage should forward to us the following particulars—names, ages, occupations, and name of native country. If the applicant wishes to go under the P. E. F. Company's arrangements, £9, in addition to the deposit, should ac-

company the application. Applicants for passage to the United States only, need not forward more than the £1 for deposit.

Those who forward money for a team, &c., should send with it their deposits, names, ages, &c.; but if they are unprepared to send the deposits at that time, they must state, when they do send them, that their team money, names, ages, &c., have been previously forwarded, and give the date if possible.

All applicants for passage should state what time they wish to embark, and we shall endeavour to accommodate them as near as we can; and when we are prepared, we shall inform them of the date of sailing, and when to be in Liverpool to embark.

Those persons who have been ordered from the British Isles by the P. E. F. Company, and have been notified by us to that effect, will please to hold themselves in readiness to come forward upon receiving intimation to do so.

No persons should come to Liverpool expecting to sail on any vessel for which they have not been notified. If they do so they will probably suffer disappointment and expense.

**ARRIVAL.**—We have pleasure in stating that Elder Jacob F. Secrist arrived safely in Liverpool, from Switzerland, Dec. 26. It was with heartfelt joy that we received Elder Secrist into our midst, and heard him detail the interesting scenes in connexion with his mission, and we feel much satisfaction in the assurance that he gives us that the people among whom he has been labouring are hungering and thirsting after righteousness. We pray our Heavenly Father to grant that their hearts may be filled with the intelligence of heaven and the consolations of the Holy Spirit.

**APPOINTMENTS.**—Circumstances having conspired to prevent Elder David Drummond from fulfilling the appointment conferred upon him, Elder Walter Grainger, of Paisley, is appointed to preside over the Glasgow Conference.

Elder Thomas Williams having been called to labour in this Office, Elder Thomas Lyon is appointed to succeed him in the Presidency of the Hull Conference.

FRANKLIN D. RICHARDS, (One of the Twelve Apostles of the C. of J. C.  
of L. D. S., and President of said Church in  
the British Islands and adjacent countries.)  
DANIEL SPENCER, Counsellor.

## Foreign Correspondence.

### HINDOSTAN.

*Intolerance of the Military Authorities at  
Belgaum—Opening and Baptisms at Kotree  
—"Review" of an "Invitation," &c.*

Belgaum, October 22, 1854.

President Richards.

Beloved Brother—My last to you intimated that I had obtained permission to reside, preach, &c., in this cantonment, and that a few had been baptized, and many more were interesting themselves in the principles of the Gospel.

It soon got blazed abroad that we were

likely to do some good, and our common enemy, true to his general policy in the east, had it on the wing that the people, soldiers and all, were about to become "Mormons" and be off to the Salt Lake; and, as might be expected where the tactics of war are the order of the day, a party rose to arms, to barricade the 64th against further "Mormon" invitations, which has proved as yet somewhat effectual. The first move was for some of the would-be "cunning ones" to find out who really had been baptized; and, finding a victim in the person of brother George Gordon,

assistant schoolmaster, he was, as I am informed, dragged before his commanding officer, accused of the notorious crime of having "renounced Protestantism," for which, without the pretence of another charge against him, he was deprived of his situation, and turned back to the ranks as a private, with the additional stigma hung to his character, that his evidence should not thenceforth be taken in any court-martial.

The prosecutor, no doubt deeming this a fair beginning, here intimated that there were about half-a-dozen more in the regiment, and the honourable inquisitor licenced him to have them brought up, and "he should serve them the same way." And further, if the "Mormon" missionary should again be found in the lines, a refreshing duck in the tank was to be administered to him, which, by the bye, our worthy post-master was, two days after, well nigh coming in for. He had entered the forbidden boundary, and an equipped party gave chase, until they discovered, to their chagrin, they had mistaken their man.

Possibly you may be disposed to censure the introduction here of "inquisitor;" but hold on, my brother, you will at once perceive the epithet to be most appropriate, when I inform you that brother Gordon's Bible, which lay in the school-room, and which he was accustomed to read after school hours, at the same time penciling any impressive portion for future reference, was taken to the orderly-room and passed through the Adjutant to this court for examination; and that an order was issued from the same place to gather up all "Mormon" books and tracts (whether public or private property) found in the barracks, and to have them *burned* by the meanest native menial.

The next necessity appeared to be to apply to the Brigadier-general to order my expulsion from camp. This, however, he was not prepared to do in the absence of some reasonable cause. But, in such hands, even this could not long stand in their way; a complaint therefore followed—the men went home to barracks from our meeting intoxicated. On this head I received an official note to wait on the General. I had become acquainted with the circumstance from which the impeachment was hatched, and from which it was current that we baptized the people in *brandy*, &c., but the circumstance not having the most distant con-

nexion with us, I was quite prepared to explode the whole fabrication. The General said he would make an immediate investigation of the matter, and let me know officially what he required of me. But twenty days have elapsed and I have heard nothing further of the matter, save vague reports.

General Wilson has evinced an upright disposition toward me from the first, but he is of a pliable disposition, which permits the combined opposition and insinuations of chaplains and officers to influence him. The commandant of the company of artillery gave an order, ere I attempted to enter his lines, that I was not to be permitted to do so; he had also lodged a complaint with the Brigadier, because some of our works had been found among his men.

I have penned the foregoing outline for the purpose of conveying to you an idea of the obstacles that beset the path of the Elders of Israel throughout British India, and the almost impossibility of doing any great good, even where temporary privileges have been obtained. Nevertheless the Lord is our helper, we trust not in an arm of flesh; and the fiat of the Almighty shall not return to him void.

Poona seems to have yielded her quota for the present, and stands fast; and the monsoons having now subsided, brother Allan Findlay leaves there for Ahmudnugger and other minor stations about the first proximo.

The last news from Scinde, the General of that division of the army had ratified the decision of the Brigadier of Kurachee, to keep the Elders out of that camp. Two good men had been baptized. Elder Leonard had left Elder Musser there, had gone up the Indus to Kotree and Hydrabad, and had found an open door in the former; but the latter being the military camp, an uncertainty hung over it.

Brother Davies has been stirring up the Bombayites with fresh fire, and has lately had the honour of baptizing two ladies, and is in sanguine hopes of doing something more in that way ere long, which may not be little thought of indeed in *Bombay*.

We have just been favoured in Belgaum with a production, well enough understood to be the effusion of two staff captains in company, though they and the printer seem to have been alike averse to their

names accompanying the performance. It purports to be a review of an "Invitation" circular I had distributed in camp (published by Elders Wheelock and McDonald, the latter having sent me a few of them), and which the captains have appended in full to their tract, not even omitting the place and time of meeting, as had been filled in with the pen. You have doubtless seen this succinct epitome of our faith, and cannot fail to tender our military friends your sympathetic thanks, *as we do*, for thus aiding us in its circulation in this country, for certainly their attempt to darken its lustre has been so utterly futile that the truth in it sparkles unclouded still.

The Branch in Belgium now numbers eighteen souls, and we are in hopes of plucking out a few more; there are many well convinced of the truth, who lack the moral courage to obey it. At the same time, I feel assured that those who have obeyed the Gospel here, think more of it, and of each other, than if all were peace and quiet without. The sable cloud and the thunderpeal generally cause the flock to value the fold, and sometimes even the straggling stranger to seek to it. The Saints here who are free are ready to gather, leaving pensions, promotions, and all other inducements at their heels; and those who are not free would willingly lay down the first half of their lives, could that only secure the second in Zion.

Craving a participation in your remembrances before the Lord, and earnestly solicitous for your health and prosperity in the Great cause,

I remain your brother

and fellow-labourer,

H. FINDLAY.

*Lectures—Baptisms—Opposition of the Military, &c.*

Madras, Hindostan, Nov. 8, 1854.

Dear President Franklin D. Richards—Since Elder R. Ballantyne left this place we have changed the location of our meeting house, and established two permanent ones in the heart of the city, being assisted by my worthy and talented brother McCarthy. We announced to the public a course of lectures, to be delivered at each place, which make four public meetings in the week. We have tried, with all the abilities God has given us, to

make our meetings interesting, holding forth on all occasions faith, repentance, &c. For a few meetings we had a tolerably good turn out, but when we began to enter into the real merits and foundation of our religion, the Book of Mormon, &c., the people began to turn away with a sigh, exclaiming, as the book itself declares, "We have got a Bible, &c.; we believe all what you preach out of Scripture, but for this enlightened age Prophets and Apostles are quite superfluous; our ministers have every attainment," &c. The fact of the matter is, the people have no love for the truth, and when it has pricked the hearts of many, yes, very many, the devil comes and catches it away, before it is fully matured. Again, many know to a demonstration, that we alone have the truth, but they have not faith to trust in the Lord for a living, for this is the first thing which stares them right in the face—if they join us they fully calculate to be cast out of employ. The priests have great influence on this account, not because the people have any confidence in their dead, formal services, but because they rule in tyranny. With very few exceptions, this people are dependent on them for a living, either directly or indirectly, which makes it a very difficult place to labour in with any life. After our bearing and rebearing testimony from one month's end to another to them, they knowing at the same time that they have the witness of the Holy Spirit, they turn away, like the sow that was washed, to wallow again in the mire of sectarianism, rather than make a sacrifice to serve the Lord.

The people in this country, lack the principle of faith and moral courage. This, together with long established usages, is a very great barrier to the cause, and makes it of a very lingering and stunted growth. Having to cope with these evils, I feel to ask the Lord to give unto the people decision of heart and contrition of spirit. I do not at all feel like giving them up as entirely hopeless, but at the same time I sincerely believe that the Lord will wake them, with famine and pestilence, to a sense of their duty, except they arouse from their apathy and indifference towards the heavenly message we declare unto them. I am confident that there are a few honest souls that will eventually come out, and embrace the truth, but the seed has to be sown with



judgment, and nourished through the aid of the Holy Spirit, for the tares are very thick, and except the wheat is strictly attended to and nourished, they take away the strength of the elements of life. At present there is little or no interest, excepting in a few families, who have all along attended to the things that I needed of this life; and a more affectionate and motherly care for me, in that respect, I have never witnessed among the Gentiles. And may the Lord open their hearts to choose the better part, is my daily prayer.

Since Elder Ballantyne left, I have baptized James Mills, Superintendent of the Religious Tract Society Depository. He was of course put out of office, though he had timely warning of it. He immediately engaged as doctor for a ship's crew and load of emigrants bound for Sidney, thus opening a door to plant the Gospel on board, together with the evidence of the Holy Spirit. We ordained him to the office of an Elder. He was formerly a preacher of the Baptist faith, and laboured much among the natives, though with little success; he is a faithful, steady man, untiring in his zeal, and I feel as though he will do much good on board, and administer to both soul and body, and that is what this generation need—to abstain from the poisonous drugs that impair them, both mentally and physically. We started him some two months ago, full of faith and comforting visions by night. As yet we have not heard of his success.

For the last four months I have devoted all my spare time in Fort St. George, among the soldiers. I preached several times inside of the barracks, to a large number, but rather confused, as they are very rough and uncultivated, as a general thing; but of course I could not command silence. I tried this for half-a-dozen evenings, three of which I was marched outside; but seeing that they did not forbid me coming again, I took the advantage, till I was at length marched out, and told not to come in again.

I would here state that, previous to this, I applied to the town major for admittance inside of fort, but he promptly refused me. I asked him the reason why, but he declined having any thing to do with me, for fear he should incur the displeasure of the minister. After being prohibited from

going inside, I still improved the time on the top of the ramparts, distributing tracts, and bearing testimony to as many as would listen. By this time, quite an interest was awakened among them, and honest souls were pricked with the truth, but it is seldom I can meet with any of them the second time, before the enemy has caught away that which was sown.

In this way I have continued to work until the present, though I have been marched twice out of fort with a picket guard, by order of the officer commanding the fort. When I was arraigned before him I began to preach "Mormonism," but he was unwilling to hearken to a prisoner, especially a "Mormon." However, I prevailed on him to take a tract, which he received more for courtesy than for the actual truth which was in it. He then told me he had shown me great favours, for if it had been many, said he, they would have confined me.

Two weeks ago I was again accosted very abruptly, and marched out of fort with the greatest contempt, contrary to order, for no one is prohibited from going into the fort provided they do not trespass beyond the limit. However, I went round and entered at another gate, and the two brethren inside told me it was an enemy who had done it. I have distributed a very many tracts among them, which will go with the regiment, should it leave this place, and no doubt many in after years will remember what has been told them.

I have baptized another of late, who is strong in the faith. Many, very many, would come out to meeting, could they get. The minister is keeping a sharp look out for me, and is trying to prohibit me altogether, which is indeed the case at present, for I cannot talk with any of the men but I am ordered off, so the gate is well nigh closed. But the souls of all men are in the hands of God, and His will be done, and it will all work right.

I still continue our monthly periodical, which gives me plenty to do in distributing. Only three have been added this last month, but I still live in hopes, for the Lord is at the helm.

May the Lord pour out His Spirit upon you in all your multiplied labours, together with your associates and all the faithful, is my prayer. Amen.

ROBERT SKELTON.

## ITALY.

*Position and Prospects of the Mission.*

Prassuit, Angrogna, Vallée de  
Luserne, Piedmont,  
December 14, 1854.

Dear President Richards—As it is now six months since anything definite from Italy reached the Office, and two months have passed since my arrival here, I make the attempt to furnish you with a few items, relative to our position and prospects.

On my arrival, I received welcome and happy greetings from the Saints, which made me feel at home. After my long and tedious journey across the Alps, it seemed like finding a heaven below, to find the sons and daughters of God in this dark and benighted land. I shall never forget my feelings and thoughts on entering my present field of labour. The almighty responsibilities that weighed upon my mind at that moment, made me feel the weakness and littleness of man, more than ever I realized them before. Earnestly I lifted up my voice to that God who had sent me hither, to supply me with wisdom and knowledge to conduct His Church in Italy in a way that should redound to His honour and glory, and the salvation of many of His creatures. The darkness was such that I could feel it, and while in the plains my mind and body seemed to be imprisoned. As I neared the valleys I felt more free, and as I mingled with the Saints by day I was very happy.

We have, besides myself, two travelling Elders here, who are faithful in disseminating the Gospel. Officers and members number altogether about seventy. Over a hundred have been baptized here since the commencement of the work, some of whom have emigrated, and a few have been excommunicated.

Since Elder Keaton's departure in June last, the brethren have baptized twelve. Two have died, and three have been cut off. My little flock, and I assure you, I feel myself honoured to be their shepherd, are as happy and faithful as any who have presumed to tread the narrow way. You might see them, though they have two or three miles to go over rugged mountains, waiting more than an hour before the meeting time, for the arrival of the Brethren. It was so the first Sunday I

met with them, though some had eight miles to come. I have stopped their long journeys, by having meetings in each Branch. We have three Branches, and have very good meetings in each of them, and little ones in the week. We have but few friends who visit us at present, and those are favourable, and promise soon to unite with us. Within these last two weeks, we have extended our labours to two new places, and prospects are favourable. We meet in peace in our stables, kitchens, and wood houses, and enjoy ourselves much with the truth. The brethren who are more known, cannot venture out at night in some places without receiving a few stones, but it is only from the lower class, I mean in morals. I hope, by a prudent course, to keep our present liberty, and to extend the work in all these valleys; and if we get an increase of that blessing, to commence in the plains. From our present position and prospects, I am full of faith for Italy.

I have received three letters from President Tyler, but was sorry to learn, by his last, of his ill health. I trust our prayers to the God of power, have prevailed on his behalf, and that I shall receive his promised visit in the spring.

The brethren and sisters wish me to send you their salutations, which please accept with my own, and give my very kind love to Elder Spencer.

I subscribe myself your humble servant in the truth,

SAMUEL FRANCIS.

FRANCE.

*Baptisms at Havre and Paris.*

7 Lloyd's Cottages, St. Helier, Jersey,  
December 28, 1854.

President F. D. Richards.

Beloved Brother—Having just returned from a short visit to France, among the few but faithful Saints in that country, I write you a few lines to inform you of their welfare, and also of my safe return to Jersey.

I left Jersey on Monday, the 10th instant, and after a beautiful passage of about 25 hours, including a stay of four hours in Southampton, I arrived in Havre with Elder Thomas Liez. I found the Saints in good health and spirits, rejoicing in the blessings of the Gospel. On Wednesday,

we accompanied Elder May to the water, where he baptized one woman, and in the evening we held a meeting and confirmed her. We had a good time. I spoke to the Saints for some time with rather unusual liberty, being much aided by the Holy Spirit. It was truly a time of refreshing.

Thursday, the 13th, I left, at 7 a.m., by rail for Paris, where I arrived about 1 p.m. I found the Saints at the station to receive me, although they had but one hour's notice. I was conducted to the house of Elder Alexis Metzger, whom I found almost overjoyed to see me, as also was sister Metzger, who is truly worthy of the name of a Latter-day Saint. She soon gave me an evidence of a welcome reception, by putting some of the good things of Paris in an eatable condition. After dinner, we were conducted by young brother Metzger to the house of Elder Hubert, a good, zealous, faithful man, who feels that he and all that he has are in the kingdom of God. Also we found Elder Fonteneau and family in good spirits, although sister Fonteneau's health was not the best. On Sunday, the 16th, we held a meeting. I think that I can say it was as good a meeting as I have attended on this side of the Atlantic. The power of God was manifested in a very potent manner in the gifts of healing, and also of prophesying. I was much pleased with the spirit they manifested, and the union and faith that they possessed.

They cannot help but win the honest in heart to join their ranks. Two very worthy persons, a young man of about 25 years, and his wife, have been lately baptized into the Church, and bid fair for doing much good.

I left Elder T. Lies in Paris, by request of the Saints. They voluntarily proposed supporting him there, and entered into an arrangement for that purpose.

On Monday, the 17th instant, at about 11, p.m., I left by train for Havre, and arrived at 6 on the morning of the 18th, feeling myself much pleased. I staid with the Saints till Friday, when I left per steamer for Southampton, and arrived next day about 2 p.m., and found my old friend, Elder James G. Willie, at that place. I remained with him till Monday evening, when I left for Jersey, and arrived about 4 p.m.

I feel truly thankful to God that I found the condition of the Saints in France so much improved, and I think that under the wise direction of Elder Dunbar it will be well. The Saints wished to be kindly remembered to you, and pray earnestly for your prosperity and happiness.

The brethren here join me in love to you. Elder Oakley will start for his new field of labour on Friday next, the 29th. He is in good health and spirits.

I remain yours in the Gospel of Jesus Christ,

A. L. LAMOREAUX.

## Varieties.

THIS truthful maxim is a pearl of price—  
The life of virtue is the death of vice.

THE head for principle, and the heart for passion; but the Holy Spirit to direct them both. As the body could, by no far travelling, find a station where the arm might not be stretched forth, so the soul can be borne by no progress to a point where the free will shall not take another step.—*Rev. J. Martineau.*

THERE is now a weekly mail between San Francisco and New York, which cities are within twenty-four days of each other. This, however, scarcely satisfies American notions, and, consequently, an "express house" in San Francisco has been making arrangements to carry the mails express, by relays of horses, across the whole Mexican territory, from Acapulco to Vera Cruz, by which service San Francisco would be brought within sixteen days' post of New Orleans. From Vera Cruz to Acapulco the journey is expected to occupy 66 hours. In the days of the Aztecs, runners traversed the land from the coast to Mexico in 24 hours, which rate would give 48 hours from Vera Cruz to Acapulco. But then roads were good, runners abundant, and the whole service was skilfully organized. New civil war, disorder, and the plague ravage the interior. Such, in fact, is the condition of the country, that the project, though regarded as perfectly feasible in itself, is said to be postponed for a season.